

An Exposition of the Prophecies, &c.

BY J. B. LAIR.

Continued from last week.

Ezk. bears evidence to this conclusion, in 17:12, in speaking of the tree of Life he says, "Whose leaf shall not fade, neither shall the fruit thereof be consumed, it shall bring forth new fruit according to his months." John the Revelator states it a little different, and says, the tree "bare twelve manner of fruits, and yielded her fruit every month." King James' translation is faulty here, still the idea of perpetual summer, and continued bearing is carried out, and there is no doubt but it will be the case.

Before closing this chapter, I must call attention to another circumstance relating to this land. It is not generally noticed even by Bible readers that there is to be another division of the Land. If the reader will just compare the Joshuaic division, Josh. 15, to end of subject—and the Ezk. division, Ezk. 47:13, to end of subject he will see the difference, and will at once see that it is not one and the same division. I shall only refer to a few points to show the difference.

One feature in the Joshuaic division different to that of Ezk. is stated in the first verse of Josh. 19. Simeon's inheritance was within the inheritance of Judah and his was the "second." The "seventh" lot was Dan's &c, &c. But just take a map of Palestine and note the divisions, and then turn to Ezk. 47:13, and you will find, 1st. That Joseph is to have "two portions" in the next division, i. e., double as much as any other tribe. 2nd. Ye will find in the succeeding 8 verses that the general borders of the land is different to the former territory. 3rd. In the 22nd, verse it reads, "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and the strangers, that sojourn among you" &c. We see another difference right here, in the former, there were no strangers included, but they were to be cast out; but here they are to have an inheritance with you among the tribes of Israel.

4th. Ezk. is describing this division about 900 years after the first division was made, and it is done while the tribes were scattered among other nations, and their land was possessed by strangers.

5th. Dan, is first in the new division and is to possess the extreme north portion, and his, like each and every other portion is to extend from the extreme western borders to the extreme eastern limits of the territory.

6th. Another peculiar feature of this division that we are examining, is found in the 8th, verse of last chapter of Ezk.—Please turn to it and read; you find that after about half of the tribes have their several allotments, there is to be a special portion set apart, between Judah and Benjamin, there is to be a portion allotted to "the Prince" (21st, verse) which is to "be 25,000 reeds in breadth, and in length as one of the other parts, from the east side unto the west." This would be a strip about 56 miles wide set apart for "the Prince," or for special purposes. Now please read the chap. above named, and you will find that the special portion will be "holy unto the Lord" 14th, verse; and in the 16th, verse you will find another special portion about 10 miles square. Indeed there are other measurements given for still other special purposes; to treat of all them would make this chapter entirely too lengthy—By reading the entire chapter you will get a very fair idea of the allotments of the land to the several tribes, differing materially from the former apportionment, as I have already shown, and could show much more difference, and did I deem it necessary. Indeed there could be much more written on this subject; and indeed there could be volumes written on the last nine chapters of Ezk. alone—which I would ask the reader to read at his leisure, with the idea in his mind that this is all to come to pass yet, and that if you are a Christian, and can come with Christ and all the saints, when they come to reign; you will witness all—witness all the changes that is to take place, and all the glory that is portrayed in them, in all the prophecies that remain unfulfilled. "Oh," but you say, "the silly man!" these Scriptures all have some spiritual signification, are fulfilled or will be in a way beyond our conception.

To such reasoning as that, if reasoning it is, I could do no better than to reply viz.: 1st, Every sane man ought to know that the Scriptures referred to in this chapter have not been literally fulfilled.

2nd. If these Scripturer have only a spiritual significance, why do not all other prophecies have the same significance? Allowing they have then the Scriptures relating to the mission of Christ in the world, have all a spiritual meaning, and we might conclude that Christ did not come into the world, and that we do not know anything about the plan of salvation, then our hope is vain; but the facts are, that many prophecies have had a literal fulfillment, and we know it, and that fact ought to convince us that other prophecies will be literally fulfilled. It is only a question of time, and not of fact.

3rd. If the Scriptures, or prophecies have, or a portion at least only a spiritual significance, and have a spiritual fulfillment that we cannot understand, it was folly for the Lord to give it to man, and that would be next to blasphemy to change such a thing; and if only a portion of the prophecies have such a significance, which are they? and who can tell? The reply might be that we ought to be able to see the difference, but that would be equivalent to doubting the unfilled part or the part we cannot understand. One trouble I find with those who attempt to spiritualize the Scriptures, no two agree; hence there is no harmony, no "one mind," no "speaking the same things," nor no understanding of the Scriptures. But on the other hand; if all will read the Scriptures with the idea that what has not been fulfilled, will be just as literally fulfilled, as those in the past, all will get a proper understanding of the Scriptures, all will understand it alike, and there will be harmony among all.

For the sake of not getting this chapter entirely too lengthy, I must close it, not for the reason, however that there is nothing more relating to it, for there is much more could be said, but I trust it is enough for those who become interested in the subject, for they will continue the study of it, and I am very sure that there is enough of it for those who will take no interest in the subject.

But in closing I wish yet to assign the reason, and a very good reason too, why "The land" is to be restored, and blest.

If we have a proper comprehension of God, we are sensible of the fact that He never does anything without a purpose, and He is able to accomplish that purpose in his own way and time. And we will remember that when the creation was finished it was pronounced "good and very good," but it doubtless remained so for a very short time, and nothing in this world has been good since. Christ even objected to being called good while in this world. Beyond dispute it was the purpose of God that all creation should be good, but that purpose was frustrated, and the condition of affairs has continued for lo these many years, and will so continue until the time of affliction is full, then according to the Scriptures, God has purposed that the original purpose shall prevail again and not only the people, but the earth, the very land shall be good. There is nothing to be done but to remove the curse, and then the world will be restored to its pristine purity. We learn from the Scripture through Christ, man will be restored to the "first dominion" again. Adam was given dominion over every thing, but he lost it in the fall; but Christ restored it again. We also learn that the earth is to be "established," not "burned up" as the general belief is.

Peter truly talked about something being burned up, and in King James it says "the earth," but the original says *cosmos* "the arrangement" not *gee* "the earth." Hence it is not the earth that is to be destroyed any more than it was at the flood, but it is the present state of affairs, all that is bad, all that has come of the curse, and the good only will remain; and how long that state of affairs shall continue, I mean, how long the earth in its purified state, with Christ and the saints reigning, will continue, your department saith not, neither does the Bible. But we shall develop more of these things in other chapters, as we proceed with the subject.

Queries And Suggestions.

BY JOSEPH BLOUGH.

To err is human, but that God's children should so much mistake his character and dealings, is a query. For instance, are you sure, Brother, that it pleased Almighty God to come in your midst and remove by death your brother or friend? If he did not, do not so express it, by pen or word. I never did believe the like, for the word teaches, that by sin death entered into the world. Violation of the laws of health brings disease to, man and death ends the scene. Sometimes poisonous drugs destroys life, sometimes neglect on the part of attendants, only don't blame God.

Has God promised heaven to man? And is it a fact that the sainted dead are there now? My book teaches that no man hath ascended up into heaven, but he who came down from heaven, even the Son of God. If this be true, then do not teach the former. Ministers should study the revealed will more, and the hymn books a little less. More sound doctrine and less sensation will make stronger converts. Preach the word is an Apostolic injunction and applies to all.

Our church paper would be made more interesting if more of its contributors would take Scriptural subjects, instead of writing long articles or notes of travel through some valley or over some mountain, of which two-thirds of the readers know less about than they know of Europe; nor long details of funerals.

Will some brother or sister write an article on Regeneration using the Saviour's language, "Ye which have followed me in the regeneration, ye shall sit on twelve Thrones, judging the twelve tribes of Israel."

Milledgeville, Ill.

Munificent Donors.

The *National Baptist* discourses on this subject, and in this fashion:

We talk about "munificent donors." Yes, there are munificent givers. The sewing girl who gives her twenty-five cents out of her five dollars a week, the mechanic who gives ten dollars which represent the sacrifice of needed rest, the washer-woman who from the toil of her hardened knuckles and her aching back gives her half dollar—these are munificent. But to call one munificent who gives thousands of dollars without a single sacrifice, is to insult the Holy Ghost. May God forgive us!

If a man of wealth would chop his estate in two halves and give one half to the Lord, from whom he received it all; or better, if he should reserve for himself a competence, and repay to the Lord the remainder, we might talk about munificence, and he might feel that he had made a beginning, had taken one step in the shining way where he might see far in advance Paul and Howard and Judson, and a host of humble men and women unknown to fame, but known to God and his angels.

Lost in Sight of Home.

A few months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment, he passed and re-passed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for, long before the morning dawned, the icy touch of Death had forever stilled that warm, loving heart. The sad death was still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the Gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the pulpit, the manifestations of God's providence, all tending to direct their steps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost in sight of the many mansions.—FORWARD.

"Bring ye all the tithes into the storehouse that here may be meat in mine house and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.—BIBLE.